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FOR THE MESSENGER.

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LIBERTY OF CONSCIENCE.

Tyranny over the conscience is most repugnant to the first principles of human understanding: an invasion of the most sacred rights of human nature. Every man ought to see and judge for himself; ought to read his Bible, and pray, and meditate, and think for himself: and as to every thing essential, the comfort of a truly honest and pious inquirer is, that he shall not, with the Bible in his hand, go astray: "the wayfaring man, though a fool, shall not err."

There is, however, an extreme and pernicious error in those, who consider themselves at liberty to think what they please; to receive and believe, or reject and revile what they please. No man, it is true, can be lawfully sued before the civil authority, for any opinion he may hold, however monstrous; but he is solemnly responsible to God, for the correctness of his opinions. How often do ministers of the gospel offer up solemn thanks, *that in this country every man may worship God according to the dictates of his own breast.* The language is highly incorrect. No man, on such a subject, has a right to consult his own breast *as an authority*, nor to take his opinions, or his practice from any thing, ultimately, but the word of God. It is the glorious privilege of this country, that every man is at liberty to be his own expositor of the word of God: no man can oblige him to *think*, or to lie, and *say* he thinks as another. To every man our country presents the word of God, and says—"Read it for yourself, understand it for yourself; but, remember, you are to answer for your honesty and fidelity at the judgment seat of Christ. Any tribunal your country could erect, is infinitely beneath the dignity and authority of judging the conscience of any man." How superior—I cannot forbear the reflection—how superior is the force of religion, presented with this elevated aspect! What care I for human authority obtruded upon my conscience? but, when every step I take in religion refers me to the *last day*, and all its fearful pomp, and all its dread denunciations—this is solemn, indeed!

These truths, however, are miserably perverted; the privileges of the country are abused, when we allow fancy or inclination to rule, in forming our creed. *Creed?* yes; for, definite, or indefinite, *every man has his creed.*

The two extremes, then, are servility and levity, superstition and infidelity; surrendering the conscience and understanding into the

hands of mother church—Credo quod credit ecclesia; and believing, or not believing, according to our humour; imagining ourselves at liberty, because the rod of power is not held over us, to select our own set of opinions, or live without any settled opinions at all.

I may be asked—Is the adoption of creeds or confessions an invasion of conscience? Not in America, where every man is left at liberty to follow his own best understanding of the word of God. If I perceive the consonance of a confession with the Bible, I assent to it; I avow it, as, so far, my sense of the inspired oracles, expressed, perhaps, in better words than my own. Not that I recognise any *authority*, in a confession, as such. If it carry the sense of Holy Writ, there is authority; but it is the authority of Scripture: no new authority is introduced; no new obligation incurred. It is the authority of God I revere.

Creeds and confessions may be regarded as *articles of association*, which serve, properly, to unite those who believe and think alike; and, like any system of theology, as *helps to improvement, guides, and memoranda*. In the latter view, the same objections would lie against *all* theological systems, as against creeds. In the former view, every one acquainted with mankind, will see the propriety of some *symbol* of union, if it be possible, honestly, to adopt it. The question, then, is, whether, with the Bible in our hand, there is such an agreement and harmony of sentiment among the individuals of a religious community, on subjects of infinite moment; whether the Bible be so clear, and the teaching of the spirit be so luminous and uniform, that they can set down the leading truths of inspiration on paper, in uninspired language, and honestly set their hands at the bottom. I humbly conceive, those who are “taught of God,” can honestly do it.

There is one more topick, which may be put down here, and close these remarks. It is not uncommon for persons to defend their system, by alleging, it has more in the Bible *for* it, than *against* it. They appear to think the most opposite systems, nay, *all* systems, may find in Scripture a bottom to stand upon. A more groundless assumption was never made. Miserable is the mistake of those, who, in this way, sear their minds against the influence of truth. Truth, let such persons be told, is *one*. No matter what we believe, it will not avail us, if we believe not the truth. A. B.

Montgomery, Oct. 11.

TO THE EDITOR.

Sir,—The following lines, from Prudentius, have a good *point*, and breathe a *dignity* of soul, indignant at tyranny over the mind:—Happily the *pertinency* of the epigram belongs to Europe. Far remote be that day, when the American churches shall bow to any *authority*, but the written word of God; acknowledge any *head*, but Him, who is “Head over all things to the church;” or require any other *patronage*, than the overshadowing of the Dove, the Holy Spirit! It cannot be—whoever may attempt to imitate a foreign

ecclesiastical nobility, or move towards the submission of the church to the state, or any such *feat—it is not the genius of America*. Archbishops, et id genus omne, will make but a paltry figure in republican America: a shadowy shade

Dabit in ania verba,

Dabit sine mente sonum.

But I speak to the wise.—Sat verb.

Jussum est principis ore Galieni
Quod colit princeps ut colamus omnes:
Aeternum colo PRINCIPEM dierum
Factorem Dominum que Galieni.

His majesty, who needs must lead us,
Says, all must worship just as he does:—
That God I worship—not *degrade* Him—
Who rules his majesty, and MADE him.

Montgomery, Oct. 9.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

Sir—In perusing the last Report of the London Society for evangelizing the Jews, I remarked a denomination of that people on the continent of Europe, called *Caraites*. What this designation meant, I confess I was at a loss, for the time, to determine. Others, who read that report, may feel the same embarrassment, and may be not displeased to meet with the following from a very learned pen.

“All our divines observe, that there is a singular propriety in the answers which our Lord gave the various sects, among the Jews, that came to him with their questions, in this point of light:—He *supposed* certain *data*, which each party held, and replied accordingly.

“Most divines allow only *three* principal sects among the Jews at Christ’s advent; but Triglandius, professor of divinity, and of Jewish antiquities has, I think, clearly proved the existence of a fourth, denominated *Karaites*—that is *Scripturists*; because they rejected traditions, and received the Holy Scriptures, as consistent protestants now do, as the *sole* and *sufficient* rule of faith and practice.”—*Frequens et obvia, &c.*

“There is, in the writings of the learned, frequent and distinct notice of a certain ancient sect among the Jews, who refused subjection of *human authority*, in matters of *conscience* and *faith*. They were utterly hostile to the *Talmud*, and to the *traditions* of the *Masters*, content with the aid and authority of scripture alone: hence they acquired the appellation of *Karaites*. The epithet, *KeRAIM*, was at first applied to them in contempt, as we, at the Reformation, were called, in derision, *Bible-men*, *Gospellers*, or some such thing.” *Trigland. Diatribe de secta Karaeorum.*

Our professor thinks these were the people called *scribes—lawyers*, in the New-Testament; that is to say, people who made the *written* word their rule, in distinction from the *pharisees*, who held

traditions as of equal authority with the sacred writings. By embracing *all* the Old Testament, they were distinguished from the *sadducees*, who held *only the books of Moses*, as of divine authority. They were, also, distinguished from the *essenies*, by inhabiting *towns and cities*; and by holding preferments in common with their countrymen, while the *essenies*, it is well known, dwelt in tents remote from publick places. These *scripturists* are distinguished from the pharisees; *In so saying, thou reproachest us also.* Luke, xi. 45. Acts, xxiii. 9. *The scribes, that were of the pharisees, arose, &c.* the scripturists took that side, which the pharisees took, in St. Paul's controversy. Our Lord is supposed to praise some of these men, who practised what they taught, Matt. xiii. 52, and xxiii. 34,—and to reprove others, who sacrificed their own principles to their sinful love of those riches, titles and honours, which the court party, the pharisees, had to bestow. Matthew xxiii. 2 Luke xi. 45, &c.

Whether the *karaites* of the present day are descended from the sect mentioned above, I have not the means of determining; perhaps some of your correspondents can answer. A. B.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the thirteenth Anniversary.

(Concluded from page 406, vol. 1.)

The thanks to the treasurer were moved by the Rev. Dr. *Thorpe*, secretary to the Hibernian Bible Society: and seconded by major general *Macauley*.

Dr. *Thorpe*, after briefly observing, that the resolution which he had to move, required nothing from him to recommend it, said, he should proceed to discharge that duty which would be expected from him, by giving some information, with respect to the state of Ireland.

"I am happy," (said Dr. T.) "to be able to state, that the Hibernian Bible Society continues to prosper. The last year has been with us as it has been here—a season of unexampled pressure; yet notwithstanding this, there has been but a very slight defalcation in our funds; and, as you have heard from the report, we have issued 12,000 copies of the Scriptures more than in the preceding year; in that, our delivery was only 22,000 copies; and in this, it has amounted to nearly 35,000. This circumstance, my lord, will I trust, be admitted to show, that the lower classes of Ireland have looked, under their distress, for support and consolation, to that source where no one ever looked in vain. I have also the pleasure to state, that the desire for the Scriptures increases among all ranks and denominations of persons in Ireland. I attribute this partly

to the pains taken to educate the lower classes of Ireland. A great variety of societies for the education of the poor have been instituted, which vie with each other; and the whole face of the country is covered with schools: and, in speaking of those who are instrumental in spreading the advantages of education in Ireland, it would be unjust, not to mention, an institution established in this country, to which Ireland is chiefly indebted; I mean the London Hibernian Society, which has schools spread over a large portion of the country, in which nearly 28,000 children and adults are receiving education.

“My lord, I am happy to be able to say, that the desire for the Scriptures increases among the Roman Catholick part of our population. I am happy to be able to say, that Roman Catholick children, in every part of the country, have the Scriptures in their hands, and that no interest employed, to prevent their reading the Scriptures, has been able to avail. A short time before I left Ireland, I received a communication from a gentleman in a very Catholick part of Ireland, in which he informs me, that he gave the New Testament to ninety children in a school under his care, and that after some time they resigned their Testaments, stating, they were obliged to do so. He received the Testaments, but suffered the children to attend the school. In the course of a fortnight they came back, soliciting the Testament again, and, assuring him, they would read, and use it in the school, in spite of all opposition.

“My lord, having spoken of the opposition among some Roman Catholicks to the reading of the Scriptures, I trust I shall not give alarm or displeasure, if I say a few words on Protestant opposition. I am aware that the subject is not strictly proper in such a meeting as the present; and I concur in the opinion, that we should meet in the spirit of harmony and peace, and treat our opponents with forbearance and conciliation: and, I trust, I shall show, in the course of my remarks, that I am not insensible to these considerations. But I cannot pass over the opposition to which I allude, without injustice to the two prelates in Ireland, who take a forward part in vindicating the Bible Society. In the course of the last year, a brother clergyman in Ireland published a work against the Bible Society, which had a very wide circulation; and in his late visitation, the lord bishop of Meath took that work with him into the episcopal chair, and refuted it paragraph by paragraph. At the last anniversary of the Hibernian Bible Society, the lord bishop of Kildare came forward, and with similar zeal, refuted in a most able speech the statements which it contained.

“Having mentioned this publication, I would beg just to add a specimen of the author’s reasoning before I dismiss it: I shall first give his premises, in which we shall agree: that the Bible is the very best book in the world. But observe his conclusion: that this very best book has been the cause of all the mischief and misery that have existed in the country. Now, my lord, I must confess that I like this kind of reasoning; not merely because it shows something of that vivacity and spirit, under the influence of which my coun-

trymen sometimes pass rather rapidly over premises and arguments, and take their stand upon conclusions; but because I think it will have a most salutary influence upon that part of our opponents who are good and conscientious men; and God forbid we should deny that there are many such among them. I think that this mode of arguing will have great effect with persons of this candid description: for it proves, that the opposition is not so much to the Society, as to the book which the Society circulates. There is little or nothing said about the Society, but all the objections are brought against the book which it circulates; and a very considerable portion of those found in the numbers of our opponents, are as well affected and as cordially attached to the Bible as we are. I trust, therefore, that they will revolt from the standard of hostility, and place themselves in the ranks of this noble institution.

“My lord, having stated to your lordship and the meeting something of what has been done in Ireland, I cannot but beg your attention to the magnitude of the work which is still before us. There have not yet been circulated in Ireland quite 300,000 copies of the scriptures; and let me ask, what are 300,000 copies for a population not far short of six millions? There are millions of Irishmen at this moment who have never seen a copy of the scriptures. Yes, my lord, from my own knowledge I say it, there are millions in Ireland who have never seen a copy of the scriptures; and there are many, very many, who have not heard of the Bible. In confirmation of this, I appeal, to a fact in the last Report of the Sligo branch of our Society. A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. ‘I have, said the inquiring pauper, ‘lived ninety-six years without seeing, or even hearing of such a book; and, now that I am on the brink of the grave, I wish to learn how I may be happy beyond it.’ This is not a solitary instance: multitudes in Ireland (as I stated before) have never seen the word of God: multitudes in Ireland have never even heard that the Bible is the word of God.

“My lord, many of those who, by their crimes in Ireland, have been brought to a shameful end, and who, before their execution, received instruction from the Bible, have expressed their regret, that they were not at a more early period made acquainted with its sacred contents. The notorious highwayman, Grant, who was lately executed, never saw the Bible till he was placed in the cell from which he was taken to execution; and, after perusing it for some time, he said, ‘Had I possessed a copy of this book ten years ago, I should not have been here to-day:’ and he spent his last moments in exhorting the thousands around him to get a Bible without delay, and study it.

“Now, while Ireland is in such a state, what are we doing? We are disputing whether we shall give the Bible or not? Whether it is not a bad thing?—What is the enemy doing? I will tell you one thing; and let that be a sample of what other things he has done, and what he may do hereafter. The enemy, aware that the people, being taught to read, must have something to read, provided some-

thing for them; and, in Dublin, within the last six months, a large edition of Paine's 'Age of Reason' was struck off for gratuitous distribution. This is a positive fact: it was struck off, and it is at this moment, I believe, in the course of distribution among the lower classes.

"My lord, this speaks volumes: it tells us what we should do; for, when we see the enemies of God and of truth so active and successful, we in a better cause, should be equally active, that we may be equally successful."

JOHN THORNTON, esq. Treasurer.

"My lord and gentlemen:

"I cannot but express to you my very grateful thanks for the honour you have done me in again electing me your Treasurer.—At the same time, I cannot but observe, that your thanks have in no case been more unnecessarily bestowed than on myself on this occasion. I can assure you the pleasure of the office amply compensates me for all the labours I have in it. I can truly assure you, I receive no letters with greater pleasure, than those letters which contain donations and legacies for the institution. I can truly assure you, I accept no bills with so much satisfaction, as those bills which are drawn from foreign countries on account of this Society. In commercial transactions, there is always some risk attendant upon payments of whatever kind, but in these transactions I am persuaded there can be no loss. He who pays, and he who receives, are alike gainers; for it is the attribute of mercy, that it blesses him that gives, and him that takes.

"It is highly gratifying to me, to be able to state to this Society, that my labours, as your treasurer, are happily not likely to be diminished. In a year of most unparalleled difficulties, when we must conclude there has been a considerable defalcation of funds in some quarters of the country, there has been an increase from other sources, and other causes, which nearly compensates the loss which may have been occasioned by the distresses of the times. The aggregate amount of subscriptions and donations within the last year has not been less than 62,286l.; the difference between the receipts this year (exclusive of the sales of Bibles and Testaments,) and the last, is only 646l.

"Much has been stated in the Report to which I might call your attention; but I will advert to only one or two points. When it is stated that the Canstein Institution, which a few years since, I saw mouldering in inactivity, is not now capable of supplying Bibles enough for Germany; when the Moscow Bible Society informs you, that it can distribute 100,000 Bibles; when I turn to the reverend gentlemen lately arrived from that empire, who states, that he has heard of MS. Bibles copied by peasants, and that when money was offered for them, they said 'no, they would accept of nothing but a printed copy in exchange:'—Gentlemen, when I consider these statements—and I need not go further, because your own minds will supply all I can say as to the misery of those who are destitute

of the scriptures—I feel convinced that none of us will relax our efforts, because we have supplied our own districts with them.

“It remains for me to state, that the expenditure of the last year has exceeded the income to the amount of 5000*l*. I hope, however, God will continue to bless us in our funds, as he has hitherto blest our exertions. I will now advert to a subject which I believe your lordship has explained; the absence of the Chancellor of the Exchequer. I had this morning a conversation with him, and had an opportunity of knowing how firmly his mind was bent on his attendance here to-day. I can testify his disappointment; and, perhaps, a note sent in haste cannot so effectually express it. For many years he has occupied your lordship’s right hand; and when, during the recess of parliament, he has leisure to meet the committee, no man is more constant in his attendance, or shows more attachment to the interests of the Society.”

AUXILIARY COLONIZATION SOCIETY.

A number of gentlemen met in Winchester, (Virginia,) September 20, 1817, for the purpose of forming themselves into a society for *colonizing the free people of colour*, auxiliary to the mother society in Washington, when the Rev. Wm. Hill* was called to the chair, and the Rev. Wm. Meade† appointed secretary. The following articles of association were then adopted—viz:

ART. 1. This society shall be called “*The Auxiliary Society of Frederick County, Virginia, for colonizing the free people of colour of the United States.*”

ART. 2. Its object shall be to co-operate with the parent society at the seat of government, and with the general government itself, in settling a colony in Africa, or elsewhere, for the reception of free people of colour who may be induced to migrate to such place.

ART. 3. Every person who shall annually contribute two dollars shall be a member of this Society, and the payment of forty dollars at one time shall constitute a member for life.

ART. 4. The officers of this society shall be a president, a secretary, a treasurer, and six other managers; a majority of whom shall constitute a quorum for the transaction of business.

ART. 5. The officers shall be elected at the annual meetings of the society.

ART. 6. It shall be the duty of the president to call meetings of the society and of the managers, to preside at the same, and any three of the officers or managers may require him to have a meeting.

ART. 7. In the absence of the president the secretary may fulfil his duties.

ART. 8. The secretary shall take minutes of the proceedings, prepare and publish notices, and attend to such other business as the president and board shall direct.

* Pastor of the Presbyterian church in Winchester.

† Rector of Frederick Parish—residing at Milwood.

ART. 9. The treasurer shall receive and keep all monies bestowed on the society, and appropriate them as directed, and shall annually, or as often as required, exhibit an account of them to the board.

ART. 10. The annual meeting of the society shall be on the first Saturday of November in every year.

ART. 11. The articles of this association shall be subject to such alterations or amendments, as any future meeting of the society may judge necessary.

*On motion—Resolved, 1st—*That this meeting forbear to choose its officers and managers before the first Saturday of November next, when it is expected the number of members will be much increased.

*Resolved, 2d—*That the president and secretary chosen at this meeting, shall continue in office and manage the business of the society, till the officers shall be chosen in November next.

*Resolved, 3d—*That the following address be made by the society to the publick on the subject.

(CIRCULAR.)

An attempt was made some weeks ago to obtain a meeting of the citizens of Winchester and its vicinity, to take the important subject of colonizing the free people of colour into consideration; but it was defeated by an unusual fall of rain, which took place at the time proposed.

A few individuals, however, who felt interested in the success of this important enterprise, commenced a subscription, with the view of ascertaining what was the disposition of our fellow-citizens towards it, and how far they would exert themselves, and contribute funds, to promote its benevolent object. Thus far we are greatly encouraged to proceed, having with little solicitation obtained near five thousand dollars, with the prospect of considerable additions. Supposing that a concise view of the arguments in its favour, and a plain statement of our plans and hopes, might aid the good cause in which we have embarked, the present meeting have determined very briefly to address the publick upon this subject.

It would be utterly impossible to do tolerable justice to the subject in the narrow limits which we shall be compelled to prescribe to ourselves; for a volume would scarcely suffice to enumerate all the reasons in favour of it, all the advantages which promise to attend it, and at the same time, to clear the subject of all those errors, prejudices, and misrepresentations, which education, long habits of thinking, interest, ignorance, or infidelity have thrown around it. Having in our hearts the love of mercy and justice, and the fear of God, who hath made of one blood all the nations who dwell upon the face of the earth, and wishing well to the interest of that Saviour who laid down his life a ransom for all, to be testified in due time, we must acknowledge that the proposition before the publick is most desirable, and well worthy of a trial.

The proposition is simply this: To endeavour to obtain a territory on the coast of Africa, where a colony may be settled of such people of colour as are now, or who may hereafter be liberated, and who, with their own consent, shall migrate to the place procured.— If such an object can be accomplished, we cherish a pleasing hope that a great blessing will be conferred on mankind generally, but especially on the two continents most concerned, Africa and America. But a consideration, which should weigh with peculiar force with us in this part of the world, is, that, by this expedient, our southern and western states might, in time, be released from one of the most dreadful evils which was ever entailed upon any portion of the world. We cannot, in this scheme, be charged with a wild enthusiasm, or a desire of revolution, without having noble sharers in the charge. The general government, and many of the state legislatures where this evil exists, and an host of wise heads and good hearts, at one and the same time, have been impressed with the duty, importance, and practicability, of such a measure. All these seem to have caught the inspiration of that good spirit which is now going through the world, and is disposing all hearts to charity and beneficence. Our own state, which has ever been alive to this subject, has now become still more zealous; and has commissioned the general government to take such steps as shall be deemed advisable for effecting this important measure.

A Society, to act in conjunction with the government, has been formed at Washington, and enrols amongst its members and officers some of the most prominent characters in the southern and western states. This Society recommends the formation of auxiliary societies throughout the country in aid of its designs. Funds are wanting, and now called for, to commence the work; and it is hoped that the call will not be heard in vain.

We shall now, with all possible brevity, state some of the advantages of the plan proposed, show its practicability, and answer some of the objections which have been made to it.

Surely it would be a needless waste of time and words, to attempt to prove the advantage of removing from among ourselves, situated as we are, a species of population as distinct from ourselves as their situation is unfavourable to our interest, and to their own virtue and happiness. A class of our inhabitants called freemen—but without many of the dearest rights of freemen; who have the mere name without the reality; whom their former masters wished and endeavoured to make happy, but to whom we dare not allow many of the means of respectability and happiness; and who are consequently kept in a degraded and despised state and condition. Their state is truly a pitiable one; and most devoutly is it to be wished, that they could be transplanted into a soil more congenial to their own happiness, and more favourable to their improvement in the arts and sciences, and all the comforts and blessings of life. Of this description of persons there are some hundred thousands in our country; and we believe there would have been some hundred thousands more, were it not that the wretched condition of those already amongst us, often more

vicious and deplorable than slaves themselves, prevented their benevolent owners from yielding to the impulse of their scruples and wishes, and granting them liberty.

The great and good Washington, notwithstanding this objection, bequeathed freedom to all of his slaves; and many others followed the example: but the wretched, indolent, and plundering character, which they have since borne, has quite sickened the country of this plan. Our state legislature, though not denying to its citizens the right of obeying conscience, has yet trammelled the right with so many restrictions and prohibitions, as to send them like so many Cains, wandering through the earth in quest of a home and finding none. If detected within their own state more than a year after manumission, they are ordered to be seized and sold to a second servitude. Is there no part of the world where we could find them a home in which they might be happier and better than among us?—Are there no instances upon historical record, of persons unhappily situated in their native country, who have in large bodies transported themselves to a distant but more propitious spot? Were not the Israëlites, from a state of the most abject slavery, conducted out of the land of Egypt, and out of the house of bondage, into a land of promise? Was not Carthage, which afterwards became one of the most splendid and magnificent empires in the world, the rival of the Roman empire in all its power and glory, at first settled, and in Africa too, by fugitives from Tyrian oppression? Was not ancient Rome itself founded by the wandering outcasts from Troy, and afterwards strengthened by convicts and adventurers from many other countries? But let us come nearer home—was not this the case with a large proportion of the first settlers in these United States of America, particularly the first settlers of New-England, who, finding themselves despised and persecuted in their native land, sought an asylum on a strange and uncultivated coast, and are now one of the most laborious, prosperous, and respectable portions of the world? Does not the history of colonies furnish us with every encouragement one could desire? Would it not be well to try and tempt them to a place where they may become more happy and respectable than they ever can in their present situation? How pleasing and full of comfort is the thought, that the evil we seek to remove from among us, instead of increasing for the future, and spreading itself over the vast and yet fertile countries of the west, blasting, as it ever yet has done, whatever soil it touches, as though the curse of heaven attended it, shall be gradually lessening by the voluntary acts of individuals; and at the same time, that so much vice, poverty and oppression, was departing from one quarter of the globe, the blessings of religion and civilization should be spreading themselves over another quarter of the earth, which for centuries has been the scene of the most inhuman persecution and oppression? What a noble spectacle will it be, to see Europe, and America, the two guilty portions of the earth, wearied with warring against each other, and, wishing to atone for former injuries done to Africa, uniting in a generous act of retribution, in sending back the children's children of that injur-

ed land with all the blessings of religion, agriculture, the arts and sciences; and promising to aid them for the future, whenever it shall be needful? Surely the good and pious must approve and assist this blessed work! Surely the God of heaven must abundantly bless it!—But is not this all fancy? Mere rhapsody?—Is it plausible?—Is it at all practicable?—Will they go?—Is the country a fit habitation for civilized beings?—Such are the questions which are continually asked. To which we answer with strong confidence—Yes! Yes!—at any rate we have sufficient encouragement to make the trial.—Why not go? What will detain them here if a good country is provided for them elsewhere? Are they so little used to be torn from their birth places and carried to a distance, that they cannot forsake their native land, barren as it may be of joy to them? The Laplander loves his native rocks, his frozen lakes and his mountains of snow. The Tartar rejoices in his lowly hut—his clothes of skin, and exults in his uncultivated plains. But these have something which sweetens all the rest, something pure and unshackled, which the objects for whom we plead have not. Will not the love of equal rights, which here they have not, the desire of property,—the love of self government—of education and national greatness, be some alluréments towards another country? The various disabilities under which they labour, the contempt ever poured upon them, their exclusion from any share in civil government, will surely make them desire to leave a country where they are thus treated, as soon as we can so far gain their confidence as to make them believe there is another, and a better, provided for them, where they will escape the operation of so many evils. Let the experiment be *fairly* made, and should they refuse it, then doubt whether they are human creatures, or belong to the same race with ourselves.

(To be concluded.)

MISCELLANEOUS.

At a meeting of a number of ladies belonging to several different religious denominations in the city of Baltimore, convened in the Baltimore college on Saturday, October the 18th, for the purpose of forming a Union Society, for the more effectual promotion of Sunday Schools, Mrs. Montgomery was called to the chair and Miss Inglis appointed Secretary pro. tem. After singing and prayer, some explanation was given of the advantages to be derived from an association of counsel, energy, and funds, in the important work of diffusing instruction among the poor. Several different sketches of a constitution were then read; but that of the Female Union Society of New York being the most generally approved, it was proposed, and with a few verbal alterations, unanimously adopted, as follows:

ART. 1. This association shall be demoninated, "The Baltimore Female Union Society for the promotion of Sunday Schools."

ART. 2. This Society shall consist of female subscribers of not less than fifty cents, and not more than one dollar, annually, and life subscribers of ten dollars, for the support of Sunday Schools, founded by different religious denominations.

ART. 3. The objects of this society shall be, to stimulate and encourage those engaged in the education and religious instruction of the ignorant; by mutual communication to improve the methods of instruction; by its influence and assistance to promote the opening of new schools, and to unite in christian love, persons of various denominations engaged in the same honourable employment.

ART. 4. The business of this society shall be conducted by a President, two Vice-Presidents, a Treasurer, two Secretaries, a Committee formed of two representatives from each congregation, and the superintendents and teachers of the different schools.

ART. 5. The quarterly meetings of the board of managers shall be held on the second Saturday of January, April, July, and October; at which time the superintendents and teachers of the different schools shall hand in a report of their proceedings, with the number and improvement of the pupils under their care: after which, the president shall call upon the members for any instances of usefulness, any improved plans of instruction, or a brief relation of circumstances that may have occurred, of a nature calculated to promote the objects of union.

ART. 6. In order to secure the most perfect harmony at the meetings of the board, no discussion shall be allowed upon any of the controverted points of religion.

ART. 7. The members of the society shall be requested to make inquiry into the state of their immediate neighbourhoods for the purpose of ascertaining the necessity and practicability of establishing schools; and report the same at the quarterly meetings, or to the President.

ART. 8. The President shall preside at all meetings; preserve order; call special meetings of the society or board when requested by two or more members of the committee; and exert herself to promote the objects of the institution. In her absence these duties shall devolve on one of the Vice-Presidents.

ART. 9. The Treasurer shall take charge of the funds of the society; she shall pay no bills on account of the institution until they have been signed by the President, or one of the Vice-Presidents, and one superintendent.

ART. 10. The Secretary shall attend all meetings of the society or board; she shall keep an account of its proceedings, and transact its incidental business; she shall take charge of all books, lessons, &c. belonging to the society, and deliver them only to the order of one of the superintendents.

ART. 11. The corresponding secretary shall answer all letters addressed to the society, and write such as may be necessary; she shall likewise execute orders on the depository from a distance.

ART. 12. The members of the committee shall visit the different schools, but particularly those belonging to their own denomination; assist the superintendents and teachers in visiting the absentees; and if necessary, with the advice of the superintendent appoint two or more, to perform this important duty.

ART. 13. All meetings of the board shall be opened with prayer, and closed by singing a psalm or hymn.

ART. 14. The annual meetings of the society shall be holden on the fourth Saturday in October; at which time the officers shall be chosen by ballot.

Inasmuch as it appears that many who wish to be regulated by the same rules in this labour of love, do not at present perceive the expediency of uniting the whole of their funds, it is proposed that for the first year the sum of fifty dollars be thrown into the general fund by each school already instituted; and that in succeeding years the whole amount of subscriptions and donations shall form the basis of this union; as it must be evident, upon due consideration, that there can be no real union without a union of funds; since money forms the foundation upon which the superstructure must be raised. All new subscriptions and donations, from whatever denomination procured, must be considered as belonging to the society.

Those schools that find it necessary to supply their scholars with articles of clothing, certainly have the privilege of soliciting donations from the benevolent for this purpose.

Resolved, That the members of this society shall meet on the first Monday in November, in the First Presbyterian Church, at eleven o'clock, A. M. to elect officers, and nominate their Committee.

Adjourned to the first Monday in November.

MARIA N. MONTGOMERY.

A. M. INGLIS, *Secretary pro tem.*

According to a resolution passed on Saturday, the 18th day of October, the Female Union Society met in the first Presbyterian Church on Monday, November the third, at eleven o'clock, A. M. when the ladies whose names are underwritten, were chosen as officers for the ensuing year:

President, Mrs. John Montgomery; *Vice-Presidents*, Mrs. John Hollins & Mrs. Stephen Williams; *Treasurer*, Mrs. Nathan Levering; *Recording Secretary*, Miss Hussey; *Corresponding Secretary*, Mrs. John M. Duncan.

The following ladies were then nominated as members of the Committee:—Mrs. John Caldwell, Mrs. Moody, Mrs. Mary Graham, Mrs. Armond, Mrs. Sarah Rooker, Miss Betsy Lemmon, Mrs. Cushing, Mrs. James Fulton, Miss Margaret Dace, Miss Delia Robinson.

ANNA MARIA INGLIS, *Sec'ry pro tem.*

BALTIMORE:

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